

BY J. M. ROBERT

I went to Brooklyn, was kindly received by Mr. Tice, and was invited to stay to the circle which was to be held that evening. The dark circle was held, during which Mrs. Holmes sat as the medium.

then given, unless they sat again for him. If they did, but the work of opposition had been effectually accomplished, and no manifestation were forthcoming. Knowing the sorry appearance which he would cut if the facts of the case were ventilated, Mr. Tice concluded to maintain silence and to pay the mediums eighty dollars of the or

poses. Indeed, he seemed to think that his zeal to injure and demoralize the spiritual movement would be mistaken for zeal to promote that movement. The desperate character of the treachery for a time served the purpose of preventing the detection of it; and, there being no public avenue through which that treachery could

up to the moral standard established by Congress, unless they are examined; and every postmaster and every postoffice clerk becomes a public censor as to what the people may read and send to each other? If the law is good it ought to be enforced in all cases. To stop immoral matter in one instance in a thousand, and let it pass in the nine-

**Improve opportunities.**  
Dying is as natural as living.  
A good example is the best sermon.

From the experience of others do thou learn wisdom, and from their feelings correct thine own faults.

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67  
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 Three Months  
 57 Postage fifteen cents per year, which must accompany the subscription.



## Original Poetry.

For Mind and Matter.

## A LOVE LETTER, TO I KNOW WHO!

BY CHARLES THOMPSON.

O! Darling, I am by thy side,  
In spirit, night and day;  
And thou art here, a happy bride,  
Where ever my feet may stray;  
And yet my joy is not complete,  
For though the fair ideal  
To every sense is passing sweet,  
I'm sighing for the real.

Imagine that I'm with thee, dear,  
My beating heart to thine;  
O! am I not by some men clear,  
When I thy form entwine;  
Help me live o'er the happy days  
So blessed in the past;  
Lead me to love, in ways,  
And love's divine repeat.

Let love inspire all motives pure,  
And lead in wisdom's ways,  
That every good may be secure,  
In all our future days;  
My spirit will to reason's beck  
Through ages yet to come,  
Through love abiding angels speak,  
Of our eternal home.

The bonds which chain me far away,  
Are breaking every day;  
The one great thing I need;  
And to be worthy of thy love

Is my supreme desire;  
O! help me, dear, to prove  
All that thou may'st require.

O! blame not if sometimes I seem  
To falter, shrink and fail  
To fill the measure thou may'st deem  
Shall I ever with me fail

With thine encouragement and aid,  
My progress will be sure,  
I'll deem all hardships doubly paid,  
If thy pure love endure.

But shouldst thou then ever colder seem,  
Or love another more,  
Think me unworthy of esteem,  
I should my fate deplore.

But if with me thou wilt watch and wait,  
Till trust the kindly hand of fate  
To change our night to heaven.

Then let our pure affections blend,  
And minds and hands unite  
To labor for our glorious end,  
In struggling for the right

Union of purpose for true ends  
Will angel bands attract,  
Who will conspire to make amends,  
And sanction the contract.

Between me and the universe, We have  
But a deep chasm lay,  
Did thou by love's divinest force,  
Hath kindly bridged the way,  
And thus become the golden link  
Of heart, and soul, and mind,  
Connecting all I do or think,  
With love to all mankind.

No longer do I feel alone,  
Nor earth seem dark and drear,  
Each heart throbs with an answering tone,  
E'en angels send glad cheer!

From every soul a quickening glow  
Of sympathy I prove,  
And by this token I ever know  
The value of thy love.

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Now, reader, in all candor and sincerity, what can we do with such a class of people? They are shown to be nearly all, or more or less criminal, and their influence must be felt in any community where they live.

If any other country, as, for instance, England, were to send fifty or a hundred of her criminals to our shores, what a terrible uproar would be created. Newspapers would be full of it; orators would denounce it as an outrage and it would be made the subject of international treaty. Redress would be demanded, and the refusal of redress would be the result. But what would that supposed case be beside the real case?

What would a few criminals of our race, whose language we understand, amount to when compared with the thousands and tens of thousands which China is annually sending to our shores?

The question still remains, what can we do upon our morals, of which I have not yet spoken. It is this. Their cheap labor brings an enforced idleness upon thousands of our boys and girls who would otherwise find plenty of employment in filling the places now occupied by the Chinese. "Satan finds some mischief still for idle hands to do," is an old and truthful proverb, whether we regard it as a statement of fact, or as a principle of personality. The Chinese have monopolized all the lighter and indoor trades and occupations, which in the Eastern cities furnish employment for great numbers of boys and girls.

This takes away their opportunity of earning an honest living, and drives the boys into "hoodlumism" and crime, and the girls to abandonment and prostitution.

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It may be said that there are not enough whites to fill these places. Was that ever true in the East? If not, then the Chinese are not to be blamed here; and can you blame us for what we complain of?

Another objection to them is found in the fact that their prostitutes furnish a cheap means to gratify the lust of vice, which but for their presence here would not exist.

But perhaps as disgusting a practice as any they have brought here is their habit of opium smoking. It is a finding many victims among us.

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The department of police, in enforcing the ordinance, with a single exception of my friends, women and Chinese living by the side, under the effects of this drug—a humiliating sight to any one who has anything of manhood left.

Think of the Chinese, and the Chinese themselves whether we are Christianizing the Chinese, or their paganism? Is there not matter enough in this for a whole volume? Think of the depths to which one must have fallen to endure such a position!

O! shame, whither hast thou fled, that thou dost not shudder at the thought of this! It is a disgrace enough that they deprive our youths of their birthright, but they must contaminate them with the foul voices of a barbarous age and race. There are those who praise loudly about the virtues of the Chinese. Is not self-protection a higher duty than the observance of treaties?

When a vessel comes to our ports with contagious diseases, what do we do? We put her in quarantine, wash her, smoke her, and purify her, till the last vestige of disease is gone, before we permit her to come to our wharves.

But the Chinese are coming here by the thousands, polluted with all the foul diseases that flesh is heir to, with crimes that make us blush for humanity; with all the vices that are known to be physical, in their most subtle forms; and we are asked not to object, because of "treaty obligations."

Do you say these evils are local, and limited to a few cities and towns on the Pacific coast? Deceive not yourselves with that idea. So long as they are permitted to come, and there is an appreciable difference between wages here and in their native land, a continuous stream upon us from their overcrowded provinces.

Experience teaches us that when a tide of emigration sets in a given direction, it continues to flow, that way till there is no longer any difference in the condition of things, in the place they are leaving and that to which they are flocking.

Think you the Chinese will be an exception to the rule? Let the history of Chinese migrations answer. But suppose they do not extend farther than they are now? Suppose they are content with the limited to this coast, is it right that we should be compelled to endure it, to gratify a mandarin sentimentality, and to the detriment of our own people, because there are some unreliable people here whose places they fill?

How far these Mongols are responsible for the inability of the Chinese to become a quiet and useful people, is a question of great importance. That they have directly caused great numbers of our people to become tramps and others drones of a worse character, is to us a self-evident fact, and one which we must fully understand under the head of their political influence.

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O! shame, whither hast thou fled, that thou dost not shudder at the thought of this! It is a disgrace enough that they deprive our youths of their birthright, but they must contaminate them with the foul voices of a barbarous age and race. There are those who praise loudly about the virtues of the Chinese. Is not self-protection a higher duty than the observance of treaties?

When a vessel comes to our ports with contagious diseases, what do we do? We put her in quarantine, wash her, smoke her, and purify her, till the last vestige of disease is gone, before we permit her to come to our wharves.

But the Chinese are coming here by the thousands, polluted with all the foul diseases that flesh is heir to, with crimes that make us blush for humanity; with all the vices that are known to be physical, in their most subtle forms; and we are asked not to object, because of "treaty obligations."

Do you say these evils are local, and limited to a few cities and towns on the Pacific coast? Deceive not yourselves with that idea. So long as they are permitted to come, and there is an appreciable difference between wages here and in their native land, a continuous stream upon us from their overcrowded provinces.

Experience teaches us that when a tide of emigration sets in a given direction, it continues to flow, that way till there is no longer any difference in the condition of things, in the place they are leaving and that to which they are flocking.

Think you the Chinese will be an exception to the rule? Let the history of Chinese migrations answer. But suppose they do not extend farther than they are now? Suppose they are content with the limited to this coast, is it right that we should be compelled to endure it, to gratify a mandarin sentimentality, and to the